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NEW HAVEN DEPARTMENT.

REV. T. C. TEASDALE, EDITOR.

Thoughts on Revivals.—No. 6.

In our last number, we noticed several quali-
fications of Prevailing Prayer. There are two
or three others which in justice to the subject
should not be overlooked.

1. Our Prayers should be *importunate*. There
are some striking illustrations of this principle in
the Scriptures. The case of Jacob is in point.
He wrestled all night with the angel, and then
declared that he would not let him go except he
blessed him. Elijah prayed for rain seven times
before the blessing was obtained. The case of
the poor widow who came to the unjust Judge to be
avenged of her adversary, is also a good illustration
of the importance of importunity in prayer.

The Judge said, "though I fear not God nor
regard man, yet I will avenge her, lest by her con-
tinual coming she weary me." He had no
fear of God, and no regard to public opinion, and
yet he granted the poor woman's request, lest
she should actually exhaust his patience by her
unceasing importunity. We have another strik-
ing illustration of this principle in the case of
the man who was visited by a friend on his jour-
ney at midnight. Though the traveller was weary
and hungry he had nothing to set before him.
He went therefore to his neighbor and friend, and
stated the case to him, and asked three times to
supply the necessities of his unexpected visitor.

But his neighbor had just locked himself up in
the arms of quiet repose for the night, and his chil-
dren were with him in bed, and feeling a natural
repugnance to being disturbed at so unreasonable
an hour, he replied, "I cannot rise and give thee."
The Saviour says, however, "Though he will not
rise and give him because he is his friend, yet
because of his importunity" (the very word you
see) "he will rise and give him as many as he
needeth." Suppose therefore that Jacob had
ceased to pray at 9 o'clock, and said, "it is now
time to retire, and I must give up this struggle
with the angel," what would have been the result?
Or if Elijah had prayed two or three times for
rain, and then stopped and said, "well I think it is
not the Lord's will to answer my prayer, and so
I will desist," what must have been the conse-
quences? Or if the poor widow had come once
or twice only, and said to the unjust Judge,
"avenge me of mine adversary," could she have
obtained her request of such a man—a man in-
fluenced neither by a sense of moral obligation,
nor a regard to public opinion? Most assuredly
she would have failed. Or if in the other case, the
poor man had been influenced by the crusty man-
ner in which his friend replied to his request, and
gone away when he told him to trouble him not,
that he could not rise and give him, would he
have obtained any refreshment for his hungry
visitor?

But Jacob, by this very principle, prevailed
like a Prince. Elijah, though a man of like pas-
sions with us, obtained the blessing; the poor wo-
man was avenged of her adversary; and the man
who asked for three loaves, obtained as many as
he needed. So says the Saviour, "ask and it
shall be given you; seek and ye shall find; knock
and it shall be opened unto you; for every one
that asketh receiveth; and he that knocketh find-
eth; and to him that knocketh it shall be open-
ed."

2. We should pray in *Faith*. It will not be
doubted that faith is an indispensable condition of
Prevailing Prayer. "If ye shall ask any thing
in my name believing, it shall be done for you."
"If thou canst believe, all things are possible to
them that believe." What things soever ye de-
sire when ye pray, believe that ye receive them,
and ye shall have them." And "whatsoever is
not of faith is sin."

If the question be started here, however, what
we are to believe in prayer, we answer, 1st We
must believe in the existence of God; and 2dly,
we must believe in his willingness to hear and
answer our petitions. "He that cometh to God
must believe that he is, and that he is the reward-
er of all such as diligently seek him." We are
to believe that we shall receive the very things
for which we ask. "If a son shall ask bread of
any of you that is a father, will he give him a
stone? or if he ask a fish, will he for a fish give
him a serpent? or if he shall ask an egg, will he
offer him a scorpion?"

It is painful to see what a lack of confidence
suppliants sometimes evince, even when they
come to ask for those things which are specially
promised in the scriptures. For instance, a man
comes to ask for the Holy Spirit, he puts in his
if, just as though after all there were some doubts
about God's sincerity in promising the Holy Spirit
to those that ask it. He says he is more willing
to give the Holy Spirit to those that ask it, than
earthly parents are to give good gifts to their
children. It is therefore base infidelity on our
part to doubt the truth of his declaration. Let
us then come to the throne, "nothing wavering";
for he that wavereth, is like a wave of the sea
driven with the wind and tossed. For let not
that man think that he shall receive any thing of
the Lord.

3. Finally. We must use the appointed means
for obtaining the blessing for which we ask. Who
does not see that if a man should set himself to
work praying for a full harvest, and yet never
plow his land or sow his seed, and expect to have
his granary filled just by praying, that he must
be disappointed. And why? Because God has
appointed certain means for the attainment of this
object, and the end cannot be attained but through
the intervention of these means. It is true God
has overt power sufficient to fill that man's gran-
ary while he folds his hands in idleness, or through
mistaken notions neglects to use the appropriate
means for the accomplishment of the object. But
will he do it? Is not such a prayer, then, abomi-
nation in his sight? If then this principle be set-
tled how can we expect God to dispense with
laws equally well established in his spiritual king-
dom, and bless us without the intervention of his
own appointed means? Suppose that a man shall
ask to be made acquainted with God's will concern-
ing him, and at the same time neglect the
Bible and other appointed means of attaining this
object, will he be likely to succeed? Or if a
mother shall dress a daughter for the ball, or the
party of pleasure, and then go into a prayer
meeting and ask Christians to pray for the con-
version of that daughter, will she be likely to ob-
tain her request? Who cannot see that such a
course is all wrong, and must be exceedingly of-
fensive in the sight of God.

The fact is, if we are to pray for a revival of
religion, for the conversion of particular persons,
or for any other proper object, we must use the
means which God has appointed to bring about
these ends. Here, it is to be feared, is where too
many fail. They may have desires, and even
benevolent desires for a revival, or for the con-
version of their friends, and yet so entirely fail
to use the appropriate means for the attainment
of the object desired, that God cannot consist-
ently grant their request. Let us then awake to
this matter, and take the stumbling block out of
the way; and bringing all the tithes and offer-
ings into the storehouse, let us prove the Lord
herewith, and see if he will not open the windows
of heaven unto us, and pour out a blessing till
there shall not be room to receive it.

For the Christian Secretary
Note Preaching.—No. 3.

MR. EDITOR.—It appears to me a little singu-
lar that you should continue to assert that "read-
ing is not preaching," when you not only have
not attempted to prove it, but have not noticed
my objection to the assumption. If reading is
not preaching, there is an end to the controversy.
I would not therefore take this important point for
granted. If you design to answer my objections
to the assumption, or in any other way to prove
it "by and by," just wait until then, before you re-
iterate with such confidence the slander upon
note preachers, that they are not preachers at all.

You are a little too fast in saying that D. ad-
mits that there is no authority from the Bible for
note preaching. Our remark was, "we have as yet
pretended to no such authority." While we by
no means think the Bible settles the difficulty,
and are certain it does not command note
preaching, we hope to be able to show in due
time that it justifies the practice.

You inquire, is it possible that one can make as
good an impression upon his audience by reading
his sermons as by delivering them extemporane-
ously? This is the substance of the query; I do
not give your words. You reply, that in order to
this, "every rule of oratory must be reversed." Besides, you say "human nature it-
self must be changed before it can be." Now
you must be aware that these are mere assump-
tions. If you design what immediately follows
as proof, permit me to say, that to me it is far
from being so. It proves that bad reading is not
so useful as good extempore preaching. It proves
no more. The good reader, as all know who
are acquainted with such, "brings to his aid the
influence of the eye, the expression of his features,
suitable gesticulation," &c. As to the "excited
imagination," which you think so useful, I doubt
not that it is often the case, that such entirely
unprepared effusions are very useful, nor have
I any doubt that they are often better repressed
than communicated. On the whole, it seems to
me much safer to depend upon thoughts well di-
gested by previous study. But, observe that we
advocate reading only a part of the time, and thus
secure the advantage of the "excited imagina-
tion," and at the same time that of entire previous
preparation. As to the assertions, "that the
reader's eye is confined to his paper—that his
paper is a non-conductor between him and his

hearers" and what you say about hand-cuffs and
hopples, and dirty scrolls, I can only say that
you would not write thus if you had had any ac-
quaintance with good readers, and that such re-
marks are more excusable in an extempore
speech than in a written production. I would not,
dear brother, indulge in such things.

You say, "let it be remembered that our breth-
ren who glide into the habit of reading, are those
generally that have received a good share of men-
tal discipline," &c. Yes, let this be remem-
bered. I never knew a minister who had received a
regular course of education, who was opposed to
reading sermons. I have known those who dis-
approved of this method as a general or frequent
one, but not as an occasional one. There may be
such ministers, however, and undoubtedly are,
but they are exceptions. The great mass of edu-
cated ministers approve of reading sermons, and
are very far from holding that reading is not
preaching. I do not say how much weight this
fact ought to have, but it is undoubtedly worth
something.

I am not acquainted with the authority you have
for saying such ministers glide into the habit of
reading. I presume that their habit is no ac-
cident, but the result of prayerful deliberation.—
This fact may remove some of your "great anxie-
ty." As note preachers are men of prayer and
study, they may possibly be correct.

In the remainder of your criticisms you have
made some singular mistakes, or perhaps I might
say, have drawn strange inferences from my re-
marks. I have no where denominated his (the
extempore preacher's) "gestures, the effective
look of his eye, and the varied and appropri-
ate expression of his countenance, mere tricks of
the stage." This was my remark: "some per-
sons understand by energy and fervor, an ex-
tremely loud and rapid delivery, a pompous and
frothy carriage, a throwing about of the arms and
raising of the eyes, and sundry other tricks of
the stage." This is a very different thing from
condemning good speaking, which I was careful to
approve of in the very article from which you ob-
tain your condemnation. It is indeed to be deeply
regretted that "while actors represent fiction
as if it were truth, we preach truth as if it were
fiction." But intelligent persons will see at once
that this is not the fault of the occasional use of
notes. He who feels the truth of what he says,
will not be prevented from manifesting it in his
manner, though he reads his sermons. I will
join you in condemning coldness and formality
in the preacher—he ought to be ashamed of it—
but don't think of fastening this odium upon note
preachers. Give it, if you please, its right place,
to cold hearted, indolent preachers. But all this
is noticed in my last, and little discrimination
would have saved you a part, at least, of your
criticisms.

As sorry as you are to see any intimation that
extempore preaching, is in many cases, has
more so in this sense, you must be aware that
there is too much truth in it. But, dear brother,
you do wrong, to say that I hold that because a
person shall choose to speak extemporaneously,
he must speak without sense or without premed-
itation. Am I not an advocate of extemporane-
ous preaching? Do I not practice it? I have
looked in vain for the remark in my article from
which any such inference could be drawn; be not
astonished then at my conclusion that it is entirely
gratuitous. I have no doubt that the extempore
preacher may be prepared for his Sabbath labors
and that the devoted, laborious, intelligent
preachers of this class are prepared. Nor have
I any doubt that the note preacher will be pre-
pared, though he is naturally indolent. Ministers
like other men are poor creatures at best; hence
I hold that there is more certainty of his being pre-
pared who is obliged to be, than of his who is not.
Do you doubt that the note preacher is under a
greater necessity to be prepared than the extem-
pore preacher? If you do, reflect upon these facts.
Injudicious remarks and the like, are tolerated in
the latter when they would not be in the former.
It would very naturally be said of the former, he
reads his sermon and has no excuse for such re-
marks. He is aware of this, and will be careful
what he writes. Besides, he who reads his ser-
mons is aware that he must devote a considerable
portion of the week to study in order to be pre-
pared, while he who is in the habit of extempore
preaching can manage to get along with but little
time spent in the study. He may say, I ought to
study much; but business of other kinds presses
upon him, and his temptation is quite strong, as he
can do without, to let his preparations alone until
the last moment. O, how many ministers re-
deem but a day, and often, but part of a day,
when three days were few enough, and as few as
would have at all answered if the sermons were
to be read, for then they must be written. Really,
Mr. Editor, this is one of the arguments for note
preaching. He who reads a part of his sermons,
must write them, and must spend much time in
his study, and he will thus acquire an excellent
habit of study, which will make him a student in
spite of circumstances. Still further observe that
the extempore will say weak and incorrect
things often unintentionally which he could not
have suffered to remain in his manuscript if in-
deed he could have written them at all. There is
much advantage in being able to go over one's
thoughts, pen in hand, to erase here and add
there. Indeed, without this discipline, I have no
hesitancy in saying, no man can be so good a
writer or speaker as is in his power. An anec-
dote of Dr. Griffin, in point, occurs to my mind.
In speaking of the blotted state of his manuscript,
occasioned by the process I have noticed, he said,
"this I regard as one chief excellence of my
preaching, if I have any. I have a plain figure
which I use in the study; it will not do for the
public ear; it serves to illustrate my point. If
you put a swingling tow upon a hatchel, you can
ride to Boston on it; but if you pull out the tow
and let the points stick up, they will prick. So
you may cover up the truth with ornaments and
words until the conscience cannot be reached.—

You must pull out the tow. The points are the
truth, pull out the tow and let the points stick up."
I am free to acknowledge that I have no doubt
that the entirely extempore preacher gives his
people more "tow" than the note preacher.

Just here, let me notice a remark of yours
which occurs in another connection. You in-
quire, "is there any magic in writing, by which
a man gets ideas which he could not get by any
other process of mental application?" It appears
to me quite singular that you are not aware that
such is the case. It is not so with those who
write as carelessly as you hint that all persons do,
those who have "an idea just float through their
mind, put it down on paper, and think but little more
about it." This extemporizing with the pen is
as objectionable as with the tongue. But good
writers do not manage thus. Their ideas are di-
gested first with care, then they are written and
they are completely under the control of the
originator. He may pause and read them over,
and as his mind comes in contact with them for
the second or third time, new sparks are struck
out and old ones made to blaze again. I repeat
that it is strange to me that you are not aware
that in a continuous discourse—in placing idea
by idea all connected, the pen is of great advan-
tage.

You really think, then, that the fact that some
persons do not like notes, is proof that they
should not be used. You cannot account for their
aversion in any other way! You will
of course, at once see every thing that your hear-
ers do not like. How strange that Paul and Lu-
ther should persist in going contrary to the wishes
of the people. You inquire, "why do hearers
complain? If the reader is equally fervent and
more instructive than the extempore preacher,
why should they complain?" They do not
complain where they are acquainted with note
preaching and its claims, but on the contrary,
would complain of an entirely extempore
preacher. Such assumptions as your favorite
one, that "reading is not preaching," has so often
been repeated in the ears of hearers unacquaint-
ed with note preaching, that they really think it
is so and of course will complain of it. Many
persons are so prejudiced against notes, that they
take every thing bad for granted the moment
they see them and do not give the discourse a
hearing. But are you prepared to take the ground
that the aversion of a hearer is evidence neces-
sarily against the manner or matter of a discourse?
Do you not know that that may be most irksome
to one which he most needs?

You seem to doubt that instruction is the chief
object of preaching. "Are not men," you in-
quire, "to be persuaded and moved also?" Do
you not persuade and move men by pouring the
truth upon their conscience? You would not
surely think of influencing them by merely coax-
ing them. We are persuaded and moved by mo-
tives, and motives are instruction. Do not take
too much for granted in regard to the knowledge
of hearers. They still need "line upon line, pre-
cept upon precept, here a little and there a little."
You can persuade and move men only by instruc-
tion.

As to the assumption that reading sermons is
the best method of conveying instruction I can
only say it is not mine. Keep in your mind the
fact that it is only the occasional use of notes that
we advocate, and it will save you and your read-
ers, to say nothing of myself, some trouble. My
idea of this point is, that he who reads his sermons
occasionally, inasmuch as he must unite them,
will be saved from a careless method of prepara-
tion and acquire a habit of study which will be
of great service to him and his hearers. We
have already shown how the reader is under
greater necessity of being prepared than the ex-
tempore, and is consequently more certain of
being prepared.

You wish to know why the Churches, if read-
ing is so good a thing, do not employ good read-
ers to read the sermons of Fuller and Hall, &c.
For precisely the same reason that they would
not employ men to commit these sermons and
then deliver them without notes. They want
original matter.

You have led me so far round, Mr. Editor, that
I shall be unable without unjustifiable prolixity to
make any advance in this article. Our commu-
nications, to be read, must be short.

REMARKS.—We have deemed it advisable to
defer our comments on the above communication
until next week, lest we should be thought to oc-
cupy too much space in a single number with this
discussion to suit the taste of many of our read-
ers.—ED.

TEMPERANCE DEPARTMENT.

For the Christian Secretary.

How inconsistent we are.

MR. EDITOR.—Not many weeks since I at-
tended a meeting with the citizens of a certain Town
in this State: and since that time I have been re-
peatedly saying to myself, what short sighted in-
consistent creatures we are! This meeting origi-
nated in the increasing prevalence of intem-
perance, Sabbath-breaking, and kindred vices. It
was numerously attended by the most respectable
and influential inhabitants of the place, including
Lawyers, Physicians, Ministers and town officers;
and there appeared to be a desire on the part of
many to witness a reformation. Indeed this was
the great object which had called together this
meeting of citizens. Men of all parties and creeds,
as by one general and generous impulse had met
to devise measures, if possible, by which to
check the progress of the King of vices, and cut
off those which follow in train.

The meeting was organized as usual by the
appointment of the necessary officers, and from
the imposing appearance of the assembly, one
might have supposed that Prince Bacchus was
about to be dethroned; at least that he would be
shorn of his strength, and no longer stalk abroad
in triumph, setting at defiance truth, justice, and
law, and mocking humanity, Religion, and the

institutions of Heaven. The reader will present-
ly judge whether such pleasing results are likely
to be realized.

Several interesting and appalling statements
were made, showing the alarming extent to which
intemperance and kindred evils prevailed in the
place. From these statements it appeared that
there are from five to ten grog shops in the town
where intoxicating liquors may be obtained at all
hours on the Sabbath, that these places presented
scenes of the most revolting and sickening char-
acter, and the visitants often continued their Sun-
day evening bacchanalian carousals till Monday
morning, as evidence that the evil is increasing it
was said that formerly these shops were entered
on the Sabbath at the back door and now the
street doors are opened, as on other days. It was
also remarked that the streets presented frequent
scenes of rioting and disorder and that the laws
of God and man seemed to be set at defiance. It
was very evident from the statements made that
there was just cause for alarm. But the reader
will be anxious to know the result of the meet-
ing.

Well, after some interesting remarks by the
Rev. Mr.—and others, and the appointment of
one or two unimportant committees, it was then
voted to resuscitate the old Temperance Society,
which numbered about 1000 members pledged to
abstain from a part of the list of intoxicating li-
quors. After passing this important Resolution
(which will no doubt restore this association to
its wonted health and vigor,) another resolution
was then read proposing to inquire into the cause
of the rapid increase of intemperance, Sabbath
breaking, &c. After some explanatory remarks
by the mover, one gentleman arose and opposed
the resolution warmly. His argument proceeded
upon the ground that such inquiry was not called
for, that the cause was evident. He contended
that the laws were ample in the case, and that the
cause must be attributed to the non-execution of
the laws, and the inconsistency of the professed
friends of Temperance. This speaker was sev-
eral times called to order for alluding to circum-
stances of a political and somewhat personal na-
ture, and though he told much truth, I think he
was not actuated by quite the right spirit, and I
should judge he was not a tried friend to temper-
ance. I mean to successful measures to put down
intemperance. However, he maintained his
ground so perseveringly and so much party feel-
ing was created, that it became necessary to move
an adjournment as the only means of quieting the
excitement: and thus the meeting broke up.

It would puzzle a Philosopher to give a name
to this meeting, and would require a prophet to
foretell what the result will be—but I believe it
will have a tendency to awaken inquiry and may
be the means of opening the eyes of the people,
and leading to heartfelt and consistent action.

I should have been pleased had the resolution
named been passed, and the investigation made,
could a thorough and impartial committee be en-
couraged to enter upon such an investigation, and
make a faithful report, I believe such report
would be worthy to be sent abroad over the land
as an evidence of the inconsistency of empty pro-
fession without a corresponding practice, and the
inefficiency of organizations, to put down intem-
perance upon any other principle than entire ab-
stinence, (as a beverage) from all that possesses
the intoxicating quality.

I was forcibly struck with a remark which was
made during the progress of this meeting. It was
asserted as the opinion of one of the speakers, one
who is well acquainted with the moral character
of the place, that a majority of the inhabitants of
the town are opposed to drunkenness, Sabbath
breaking &c. But nothing has been done to
check the progress of these evils, but notwith-
standing this general opposition they have been
steadily on the increase. Doubtless the assertion
was made in good faith, yet in the face of it, these
evils are coming up in their might, and every
year if not each day, assuming a more fearful as-
pect. The demon who is the head and front of
all, holds up his discolored and disfigured head in
the light of open day, and goes unrebuked. Each
day that passes he is flattening upon his victims,
and every Sabbath within hearing of the church
bells, holds an impious feast in show of triumph
over Religion, humanity, and law.

Now there doubtless are different degrees of
opposition according to the hatred with which
the evil opposed is regarded by different individ-
uals, and the effort to destroy an evil will of course
be in proportion to our opposition. What kind
of opposition then can these good people have to
intemperance. I do not know what emphatic ad-
jective they would employ to denominate it. But
I should call it an *inert* opposition. Had it pos-
sessed but an ordinary moving power, it would
ere this have dashed the bowl of intoxica-
tion, driven the monster from his hiding place
dispoiled him of his prey, and buried him with
appropriate ceremonies of triumph and rejoicing.

It is known to these citizens who met to devise
measures to check the evil complained of, that the
Legislature of the State leaves the responsibility
entirely with the towns. The voters of each town
shall say whether the sale of intoxicating liquors
shall be licensed or not, and all know that if the
towns were prepared to exercise this discretion-
ary power in preventing the sale of the article, it
would prove an effectual check upon the evil, and
yet in a large town where a vast majority of the
inhabitants are lamenting the evil, it cannot be
reached, and all that a grave assembly of in-
fluential citizens can do, is to deliberate and lament,
I propose to enquire into the cause of its increase!

If it were not so serious a subject one might
smile at such inconsistency. Do not these men
know that evils never remain stationary? Why
then do they not come up to the work like men
and Christians, and lay aside party strife and feel-
ing, and take the evil by the foretop? Perhaps
it has never occurred to these town officers who
license these agents to do this filthy work that
they are responsible for the manner in which it
is done?

Nor to these opposing citizens that while they

neglect to remonstrate and vote against this nefarious business, that they are upholding the very thing which they reprobate. When I heard it said that a majority of inhabitants are opposed to drunkenness, etc., I could not help saying to myself, surely then yours is the greater responsibility if you have neglected to do good when it was in the power of your hands to do it; surely yours is a criminal apathy.

I have not penned this article through desire to paint the imperfections of society, but with the hope that those who read it may avoid similar inconsistency. And now permit me to ask such of your readers, as may be called to act in this matter, one question. What if all who deplore the evils of intemperance, would act consistently and with decision?

A. VICTOR.

MISSIONARY INTELLIGENCE.

From the Baptist Missionary Magazine for February.

JOURNAL OF MR. ABBOTT.

CONTINUED.

The Burman judge—Effect of Bleh Poh's preaching and example.

That Burman officer has ever since favored the Karen Christians. He has heard the gospel more fully from Bleh Poh, and has received Christian books.

A short time since an officer of high rank came down from the capital and ordered this one of whom I have been speaking, "to put to death three or four of those Karen Christians, and the rest would take the alarm," hoping that by these means, they might be brought back to the customs of their fathers. "No," says this man, "True it is, they are our slaves, but then they are a quiet, peaceable race, and pay their taxes, and if they wish to worship their God, let them do so."

There are several other petty Burman rulers in those regions, who are friendly to the Karen Christians, who have Christian books, and have heard the gospel from Bleh Poh. The Karens think some of them are real Christians.

A Christian ruler.

One of the governors of Bassein, who, a short time since, left for the capital, the Karens say, is a baptized Christian. He was of good moral character, just in the administration of his official duties, and universally beloved. Every Sabbath day he used to retire to his private apartments, and "shut his door," allowing no business to be transacted on that day. He never worshipped idols, or celebrated the rites of his former religion. When he left for the capital, "all the people wept." I believe he is a member of the Ava church, as there was a report when we were in Rangoon, that one of them had been appointed to an office at Bassein.

All the foregoing facts indicate the steady advance of truth, and the final triumph of the Redeemer.

Demand for books—Eagerness to learn to read—Baptism.

19. This morning nineteen of my Karens left for their distant homes in the jungle. They took all the books I had, and were anxious for more. The eagerness of these people to procure books, leads them to undertake the most difficult enterprises, and to endure any hardships. It is astonishing how rapidly they learn to read, and how fast readers multiply. Some of them purchase books of the Burmans—one man gave a rupee for the Burmese Testament, another a day's work for a tract. Mr. Howard hardly supposed when he was distributing Burman books in those regions, that he was doing it for Karen Christians.

23. Baptized two this morning, who soon after left for their homes.

25. Three individuals arrived to-day from the Burman side, bringing letters from Tong Byou, one of the two whom I sent over, on my arrival here. The poor man is very ill, and unable to return. The "young chief" wrote also, that he was staying at home to take care of Tong Byou, and immediately on his recovery would come and see me. In the mean time he wished me to "lay aside a thousand or fifteen hundred books," for his Christian friends. He will be disappointed in this respect, as all the books I brought, with me to Arracan have been begged away from me by those already here. I brought several hundred, as many as I deemed advisable; for I then thought it doubtful whether a way would be opened into Burmah from this province, for the introduction of books. But I have not enough to supply the Christians in this province, much less the demand for thousands in Burmah.

Burman services—Female visitors.

26. Sabbath, at worship a company of Burmans came in, to whom I directed my discourse in their own language, (though in a broken manner,) and gave them books, which they promised to read. But a Burman's promise is not much to be relied upon. A good many of them call from the neighboring villages and receive books, and Mrs. Abbott has almost daily calls from the women of the town, who come in and sit for hours, listening to the truth. Here is a promising field for a Burman missionary.

27. Eight of our number left this morning, among whom was Moung Koo, an assistant, whose family live beyond Rangoon. He was this side of Bassein, travelling and preaching among the villages, when he heard of my arrival at Sandaway, and immediately came to see me.

Death of an aged Karen—Sickness among the visitors—Climate.

28. Followed to the tomb the remains of a poor old Karen, nearly 70 years of age. He was one of the first company who arrived from the jungle and came to be baptized. But the long and difficult journey and the extreme heat were too much for his old age; he was taken sick, and sunk quietly down into the grave. It would have been a satisfaction to his surviving relatives, could he have been baptized. But instead of following the footsteps of the Son of Man down into the watery grave, he has found a grave beneath the "clouds of the valley," and I trust his spirit has ascended up on high, where he now enjoys the full measure of that "glory laid up," of which he had just lived to get a glimpse on earth. He has been a Christian about a year.

Three of my students are also suffering under the same complaint, and thirteen are prostrated with fever, all under our own roof.

It is very singular that Karens coming from their native jungles to the sea-shore, are nearly every one of them attacked with some malignant disease; when, should a foreigner go from the sea-shore to their jungles, he would probably soon fall a victim to the destroyer. More than half the students have already been attacked with fever, more or less severely; some are convalescent, others very ill. I attribute it to the change of climate, from Burmah to Arracan. They all live east of the mountains, on the Irrawaddy and its branches, a country, I believe, much more healthy than Arracan. Their long journey during this hot season, sleeping in the jungle at night, and travelling in the heat of the day—sometimes without food, has doubtless contributed in a great degree to produce so many sudden cases of fever. I have the advice and daily attendance of the physician, (a native) who has charge of the military hospital, who also supplies me with medicine. Otherwise, what should I do?

30. Another company of six arrived from Burmah. They met the company who left on the 19th, away near the mountains, at a Christian village. Several of them sunk down by the way, through the intense heat, and were obliged to be carried to this village, on the shoulders of the strong. They will remain there, until recruited in strength, preparatory to crossing the mountains to their homes.

Number of students—Want of accommodations.

Four of those who arrived to-day are wishing to remain and study. But my school room is converted into a hospital; seventeen are sick. I have not convenient buildings for so large a boarding school, the rainy season is just commencing, and it is too late to build.

Baptism—Official cruelty and weakness—Karen superstition.

May 5. Four of the six who arrived a few days ago, set out on their return this morning; one of whom I baptized yesterday. More than two years ago, this man was called before a Burman ruler and beaten for holding religious meetings at his house, and the officer took away from him two small books, which he then had. Very soon afterwards, said officer was taken ill. It came into his mind at once, that the Karen man whom he had beaten, had bewitched him, and he immediately sent back his books. But it did not avail,—the poor man died. Of course, it was then clear that the Karen man had killed him by some wicked enchantment. The officer's relations believe it to this day; and not a few of the Karen Christians think that officer died so suddenly, because he had abused a Christian. The Burmans since that time have let that Karen Christian alone! He is a firm, intelligent man—conducts public worship on the Sabbath in his village, and itinerates among other villages occasionally.

More arrivals—A long journey.

8. Tong Byou and Shway Weing arrived to-day, having thirty in their train. They were twelve days on their journey, sometimes without food, sleeping in the jungle on the ground, (which is not much for a Karen,) and travelling through the heat during the day. Some of them were taken with fever on the way. Some fainted from exhaustion, and were left in the rear, to come on as they are able. Between fifty and sixty started, but nearly one half failed in two or three days, and returned. Several of those who have arrived are wishing to remain and study. I really cannot send them back, and yet I see not how I can accommodate them this season. My class of students will number more than fifty, if these are allowed to remain.

Baptism—Class of students—Encouraging prospects for labor.

10. Sabbath. Baptized eleven of those who came in last. Twenty of them will start on their return, to-morrow morning, leaving twelve of their company. This will make my class of students fifty, as I anticipated. Six of the number are boys under sixteen years of age, the remaining forty-four, between that age and thirty. And I pray the Lord—the God of Israel, that we may all enjoy health, and the light of His countenance, and that these young men may be taught the knowledge of the Lord, and be established in the truth of the gospel.

From a small village near by, a company of Karens, consisting of men and boys, and a few young girls, came in, seeking admission into my boarding school. But they cannot be received. I must send them back, and a student with them, to establish a day-school in their own village. These have heard the gospel for the first time since our arrival in this province. Their coming to learn to read is a strong evidence of their interest, as no Karen would take such a course were he not disposed to become a Christian. Some of them are now asking for baptism.

AMERICAN AND FOREIGN BIBLE SOCIETY.

To the Members and Supporters of the American and Foreign Bible Society, the Board of Managers tender Christian Salutation:—

BELOVED BRETHREN AND FRIENDS:—It has been our custom to communicate with you by Annual Reports and Quarterly Papers, but existing circumstances constrain us to deviate from these ordinary modes of address.—Urgent appeals have reached us from collective bodies and from private individuals of note and influence, calling upon us to express our views and designate our future course of action in reference to the subject of abolition. Subscriptions have been denied our Agents, and considerable sums of money long since collected are withheld by Auxiliaries, until our position be clearly defined. To express our sentiments, therefore, upon the nature of our Bible association, the simple principles on which it is founded, and the legitimate sphere of its operations, is rendered indispensable.

The American and Foreign Bible Society was called into being by events in Divine Providence too plain to be mistaken, and having a bearing upon the interests of our denomination too ominous to be disregarded. Its incipient organization was confirmed by the Bible Convention assembled in Philadelphia, April 26, 1837; a Convention distinguished alike for numbers, for talent and for piety. It was composed of delegates from the North and South, from the East and West; and after three days, occupied in deliberation, discussion and prayer, a Constitution was unani-

mously adopted, in the second article of which the design of the brethren in banding themselves together is thus happily exhibited:—"It shall be the object of the Society to aid in the wider circulation of the Holy Scriptures in all lands." To this single object the Board have looked as to their polar star, and guided by its light, they have pursued the noble enterprise of giving to the whole world that sacred volume which, in the expressive language of John Locke, "Has God for its Author, Salvation for its end, and Truth without any mixture of error for its matter;"—and they would render unfeigned thanks to the Father of lights that their labors have not been in vain in the Lord. More than \$100,000 have been expended in printing and distributing the lively oracles among destitute millions in our own and in foreign climes. The zeal of the Churches have evidently received a fresh impulse in benevolent action; the power of the Holy Spirit has descended upon our Zion to a degree never experienced anterior to our denominational efforts in the Bible cause, and the hallowed influence of this Union has extended beyond the Atlantic and brought into co-operation the Baptists of Great Britain, under the auspicious name of *The Bible Translation Society*.

Confined exclusively to the important work assigned them, the Officers, Managers and Agents of the Society, obviously exempted from all liability to misconception; and should have no inclination, as they have no authority, to turn aside from their appropriate duties, to interfere officially either with the moral or civil rights of communities or of individuals. Among contributors to the Treasury of the Institution, no distinction is recognized except that which arises from superior benevolence. In applications for funds, we are restricted by no peculiarity of sentiment, or sectional limits; but presenting every where the claims of the Society, we receive with gratitude whatever donations may be induced to make, and leave, as in duty bound, all our patrons in the disturbed possession of their inalienable right of private judgment. A departure from this line of conduct, in any contingency, could not be justified. It is impracticable consistently to pursue any but the one course prescribed by the Constitution.

Your Board of Managers have not deviated from that course! Do you wish them to deviate? Should we once step out of the grand high-way of our single duty to entangle ourselves in the by-paths of pledges and promises on subjects foreign to the design and nature of our compact, how could we ever regain our road? The precedent once established, to what class of donors can we refuse a pledge or a promise? Instead of the broad, clear light of a single sun in which we are now walking, we should be led by the fitful glimmerings of every wandering star.

And now, brethren and friends, we beseech you, look forth upon the field we have to cultivate; it stretches farther than the eye can reach; its hoary harvests whiten every land, and wave with every breeze. Infidelity has ripened and is nodding to its downfall. Paganism and Mahomedanism have grown old, and are waiting the sickle of Divine truth to cut them down and remove them from the earth. We contemplate the inviting prospect and our hearts glow with anticipations of the Redeemer's triumphs, when his Word shall have free course and be glorified. Then we turn to you for means to aid in the fulfilment of such glorious expectations; we tell you of the still increasing facilities with which God is favoring us in the work of Bible distribution; we assure you that *thrice the amount* heretofore confided to our stewardship, may now be judiciously appropriated in sustaining the faithful versions of the Baptist missionaries in Asia alone. In the face of these thrilling facts, shall we be met with vexed questions which do not concern the accomplishment of our one, our great, our only object? Shall money remain unemployed, which might ere this time have been converted into Bibles, and which was contributed for that special purpose? And must the cries—"No man cared for my soul,"—"Where there is no vision the people perish,"—"Come over and help us,"—stand in abeyance, until conflicting opinions on other subjects are satisfactorily adjusted? God forbid!

We may not pass unnoticed the suggestion of some of our friends—"That they by no means intend to lose sight of the one object, of which we have been speaking, even should they ultimately decide upon separate action." This we fully believe. You love the Redeemer's cause, and having put your hands to the plow, will not look back;—but on the question of separate action, beloved brethren, suffer the word of exhortation.

It has grown into an adage that UNION is STRENGTH; and men of the world understand and act upon the principle. It is matter of daily occurrence that the most discordant spirits, holding different religious creeds, with divided and even antagonistic interests, except in one thing will sink their differences of opinion on every other topic, and prosecute that one thing with success. Stockholders, and bank directors, and merchants, and politicians, band together for specified objects, and by their concentrated and combined efforts accomplish that which singly it would have been folly to attempt. Europe and Asia have recently been called to witness the Union of Moslem and Greek, of Rumanian and Protestant, for the attainment of a single purpose. But when Sidon was sealed or Acre bombarded, the Russian Greek restrained not the hand of his comrad because he was a Turkish Mussulman; nor did the Austrian Catholic refuse to fight by the side of the English Protestant. Must the children of this world continue to be wiser in their generation than the children of light are in theirs? Can worldly men combine their energies and secure important commercial advantages, amass fortunes, elect Presidents, or settle the boundaries of hostile nations? And cannot enlightened Baptists unite in giving the word of life to their dying fellow creatures? Can they not act together upon that same principle which can alone promise efficiency to their enterprise? Having entered into a solemn league for one purpose, shall their means be diverted or their efforts be scattered, because they differ about another? What is the transfer of Syria, what the successful prosecution of any project which men of this world call good or great, compared with the circulation of that blessed volume in which life and immortality are brought to light? To distribute the Book of God, "in versions as perfect as they can

be made, and to supply these for every country into which they can be introduced," is a work not only so stupendous as to demand our combined energies and resources and supplications; but it is one in which "we have a deeper interest than any other class of Christians; for besides what they may feel, we are as a denomination so dependent on an exact translation of Scripture, that without it, however we may exist, we never can prevail. It is at least the light for our feet, and the lamp for our path. Whatever others may employ, it is the sole weapon of our warfare." THE BIBLE ALONE, IS THE RELIGION OF BAPTISTS. If we cannot unite in multiplying copies of this book, in the purest versions we can procure, all hope of our union, in any benevolent undertaking, must be abandoned.

Come, then, brethren and friends! let us strengthen each others' hands and encourage each others' hearts, as laborers together in the Bible cause! Let us keep the unity of the spirit in the bond of peace, and having one Lord, one Faith, one Baptism, let the prayer of our common Savior take possession of our souls, and render our future conduct worthy the vocation wherewith we are called. "Father, I pray for them; that they all may be one; that the world may believe that thou hast sent me!"

The heathen are anxiously inquiring after the book which speaks of the eternal God; our missionaries are ready to print Bibles by thousands instead of hundreds and tens; but they lack the means; millions of immortal beings are trooping to the invisible world without ever having so much as heard that Jesus died for sinners! Can you longer withhold your funds? Can you resist the call of duty? We confidently believe you cannot. The love of the truth; the love of the souls of men; the love of Christ, will render the bonds of our BIBLE UNION indissoluble, until the sons and daughters of Adam shall every where "read in their own tongues wherein they were born, the wonderful works of God, and the whole earth be filled with the knowledge of his glory!"

By order of the Board of Managers,
SPENCER H. COLE, President.
CHARLES G. SOMMERS, Cor. Secretary.
Society's Rooms, 12 Chamber st. N. Y.
February 3d, 1841.

RUMORED OFFENCES.—Query.—How are we to proceed when a member of the church is charged by common rumor with criminal conduct?

This is an important inquiry. It presents before us, a subject on which it is much more common to err than to act correctly, and one which involves interests in no respect inferior to those involved in our preceding articles on public offences. In our answer we shall speak, first, in reference to the action of individuals, and, secondly, in reference to the action of the church. Our remarks will be made more in the manner of notes than in the way of a studied reply. In reference to the action of individuals, we would observe:

1st. It is not our duty to notice every evil report that we hear of a brother: for evil reports, of some kind or other, will ever be circulated about those who are active in the cause of Christ. The word of God declares, that if any man will live godly, he shall suffer persecution, and where persecutors are prohibited the use of fire and faggot, and the sword, by the civil law, they will never fail to resort to the "scourge of the tongue." He that will busy himself with every evil report which he hears of a brother, will find but little time to attend to any thing else, and will seldom hear any good of himself or of others. As a general rule, therefore, we would say, give no heed to reports of a vague, indefinite, unauthenticated and improbable character. But, on the other hand, beware of turning a deaf ear to every evil report. If we were to adopt the rule, never to give ear to an evil report, it is evident that offenders could never be arraigned or convicted of guilt. If report charges a brother with a criminal act, of a specific character, we are bound to notice it. Our duty to the accused, as well as to the church, requires that we should notice it, and trace it, if possible, to its source.

2d. We should carefully avoid giving currency to an evil report, however confident we may be of the truth of that report. Many violate this rule, unintentionally. They profess, perhaps great regret that such a report should be circulated, and a strong desire that it should be suppressed. At the same time, they roll the ball as it were forward, giving it a new impetus, and a new direction. It is sent into their neighbor's family circle, and thence into many others. They thus act effectually, as agents for the transmission of the evil which they profess to deprecate. Another repeats the evil rumor, and excuses himself by saying, it is no secret; he supposes there is no harm in repeating what is in every man's mouth. We would remind such, that we are cautioned in Scripture against following the multitude to do evil, and that sin is not the less sinful because it is committed by the many.

3d. It is our duty in but very few instances, if indeed in any, to give information of the report to the individual principally affected by it; for if the report be of a comparatively trivial or of an indefinite character, it is worse than useless to apprise him of it. On the other hand, if the report contains specific charges of a criminal character, to acquaint him with it, without taking previous steps to ascertain the truth or falsity of those charges, cannot fail to be productive of evil, whether he be innocent or guilty. If innocent, it will greatly harass his mind, damp the energies of his soul, embarrass his actions, weaken his efforts, and consequently diminish his usefulness. If he be guilty, it will serve to place him on his guard against the consequences of his guilt, and afford him an opportunity of seeking to conceal his sin and evade justice. It would be like notifying a thief before hand, of our intention to search for the goods which we suspect him of having stolen. A man, it should be remembered, who is base enough to commit a grossly criminal act, will seldom be found honest enough to confess it. These remarks may serve to prepare the way for the rule which we would recommend to be pursued, in every instance in which a brother is charged, by common report, with some criminal act.

Our rule is simply this, endeavor to trace the report to its origin, with as little delay as possible.

Demand of him who repeats the report in your hearing, his author. Go to his authority and proceed, in like manner, from individual to individual, until you are well assured that the report is false, or until you have obtained evidence sufficient to prove it true. In either event, you will be rewarded with the consciousness of having discharged your duty. Yours will be the satisfaction to reflect, that you have been instrumental in vindicating the innocent, or detecting the guilty, and unmasking the hypocrite. Were this course generally pursued, it would tend evidently to restrain the circulation of evil reports. Individuals would be led to reflect well before they gave currency to a report.

4th. Having obtained evidence of the truth of an evil rumor, it is your duty, in the next place, to bring it, or cause it to be brought, before the church; not in the form of a report, but in the form of a charge against the member implicated. When the case is brought up for trial, it will be your duty further to adduce the evidence upon which the charge was based.

In reference to the question, as it affects the church, we have but two remarks to make. 1st. An evil report should never be brought before a church, unless brought in the way above directed, or by the individual chiefly implicated in the report. 2d. Should information, however, of a report affecting injuriously the character of a member, be lodged with the church, it will be her duty, whether the case was formally or informally brought before her, to adopt such measures as may be necessary to a thorough investigation of the case. She should use every lawful means in her power to obtain sufficient evidence, either to exculpate or convict the reported offender. In all such cases, however, it should be remembered, that every man is to be presumed innocent, until he is proved guilty.—Bap. Chron.

Christian Missions.

The Missionary Herald for the present month has the following summary, prepared from the Reports of Protestant Missionary Societies:

As the reports from the several missionary societies are incomplete, it is impossible to give the aggregate correctly, except respecting some of the more important items. With regard to these, it is believed that the statements here given are nearly conformed to the last published reports of the respective societies. In the case of one or two societies, the operations in behalf of the heathen and of Christian communities, are not stated in so distinct a manner that the former can be ascertained with perfect exactness. It should be remarked also, that there are two or three missionary societies on the continent of Europe, to reports of whose proceedings no access could be had, but as their operations are not extensive, the particulars respecting them would not greatly vary the results given below.

Stations occupied,	643
Missionaries—British societies,	614
Continental societies,	178
Societies in the United States,	252
	—1044

Besides the ordained missionaries given above, there are physicians, catechists, school-masters, and other male assistants, variously employed, the number of whom the reports do not admit of being accurately ascertained. It may probably be between 400 and 500; also married and unmarried females, amounting probably to 1200 or 1400. To these should be added native preachers and teachers of various grades, laboring in connexion with the missionaries from Christian countries, and under their direction.

Annual receipts—British societies,	\$1,670,000
Continental societies,	113,000
Societies in the United States,	393,000
	\$2,176,000

The receipts of the Gospel Propagation Society are not included, not being known.

It should here be added, that large sums are also expended by Bible and Tract Societies in Great Britain and the United States, amounting to not less than \$170,000, to aid in translating, printing and distributing Bibles and Tracts, in unevangelized countries. Societies for supporting schools in the same communities, probably expend not less than \$30,000 more. These societies are found in Great Britain and the British provinces.

Church members.—The number given by nine of the foregoing societies is 162,883;—and those connected with the churches under the care of the other societies, would probably leave the sum below 175,000.

Pupils in Schools.—Here again the reports are very incomplete. The number given by five societies is 139,715, and the whole number probably does not exceed 300,000.

Br. CEPHAS BENNETT.—The ordination of Br. Cephas Bennett to the gospel ministry took place in the Broadstreet Baptist church on the 27th ult. The examination occupied part of the forenoon and afternoon, and in the evening the hands of the presbytery were imposed. An interesting and appropriate sermon was delivered by Br. Warham Walker, of Waterville, and a solemn charge was given by Eld. Roberts of Trenton. A large and attentive audience was present on the occasion. Br. Bennett, and his wife expect to return to Burmah in the spring, and resume their missionary labors. It may not be amiss to say, that Br. B. is the ninth preacher of the gospel who has gone out from the office of the New York Baptist Register. Among them three are devoted to the interests of the heathen, and one, who was preparing to enter the foreign field, was removed very suddenly last summer to the assembly above, the others are laboring in different portions of our own land. We hope we may hereafter have the privilege of enumerating others issuing from the same establishment.—Baptist Register.

The New Hymn Book awakens rather more interest than was expected. Some seem disposed to a little sarcasm. There is no propriety in this. If the book should not be acceptable, there would be no obligation on any to use it who are not satisfied with it. However excellent it may be, universal satisfaction is not to be expected.—Let us all wait and see the final result of the matter. If Philadelphia and Boston could harmonize in the book, there would be not much to fear about it.—Bap. Register.

THE CHINA MISSION.—There is no agent in the field for this most interesting department of our missionary concerns, nor is there likely to be any. What shall be done? Must our beloved Roberts be left in China unsupported, or must he be compelled, for the want of bread and clothes, to abandon the mission, after having spent so much time in preparation for usefulness there? Are the two hundred thousand Baptists in the Mississippi valley willing it should be so? But the Baptists in Kentucky, especially; will you dear brethren, sixty thousand of you look on, nor pray, nor give to this enterprise? Only think of it: China with her three hundred and seventy millions without the Bible, and but one missionary in this great valley in the field and he unable to do any thing for want of support. Do not wait for an agent, send up your contributions, both individuals and churches to Elder Wm. C. Buck, and let it be immediately sent on to his support, and for the distribution of books in China.—*Banner & Pioneer.*

BAPTISM.—The Pastor of the Eleventh church administered the solemn ordinance of Baptism to seven believers on last Lord's day afternoon, four of whom were males.

At each of the three last Baptisms in this church, husbands and wives, like Zachariah and his wife Elizabeth, have walked in the ordinances of the Lord, and we trust therein were blameless.

We here notify our city pastors and those in the vicinity, of our request, that they furnish the Editors of the Record, with accounts of the several baptisms administered by them, and whatever may occur under their ministerial supervision, that they may think will be interesting and profitable, to the numerous and rapidly increasing readers of our paper. Brethren, let "knowledge be increased."

[Bap. Record.]

Some of our political prints, which puff papal ceremonies, however unmeaning or useless; and which are loaded, every week, with pressing commendations of some great unknown actor, in the theatres—a profession whose only boast in truth, is that it aids and abets impious and obscene principles, in society, have spoken in light terms of a baptism at Norwalk, Conn., because it was performed through an opening made in the ice. We are glad to hear that Bro. Woolsey, formerly of this city, is being honored in Norwalk, in gathering converts into the church of Christ under his care.—*Phila. Baptist Record.*

In Ithaca, New York, lawyers have been publicly investigating the question, "how far is the venter of ardent spirits accessory to the crime of drunkenness, and to what extent is he guilty of the wretchedness and brutality which follows in its train."

In some of our many murders of recent date, it would be well to know how many who did not stain their hands in blood are morally blood-guilty.—*Id.*

CHRISTIAN SECRETARY.

HARTFORD, FEBRUARY 12, 1841.

ORDINATION.—Brother EDMUND TURNEY having accepted the call of the South Baptist Church and Society in this city, will be ordained as their pastor on Wednesday next, the 17th inst. The council will meet at 10 o'clock, A. M., and the ordination services take place at 2 o'clock, P. M.

In giving the above notice, we trust we do it with feelings of devout gratitude to Almighty God. We have been with this church in seasons of prosperity and adversity. For more than eighteen months the church has been destitute of a pastor; but the Lord has been pleased to visit us again in mercy. Not only has he sent us, as we believe; a pastor after his own heart, but converts are multiplying daily around us, and there is rejoicing in the goodness and mercy of God. "Surely the Lord has done great things for us, whereof we are glad."

The pastors of the churches in the city, and the public generally, are invited to be present.

WOOLSEY ON BAPTISM.—We designed giving an extract from this work in this week's paper, but several lengthy articles have compelled us to defer it another week. We were very agreeably disappointed on reading this book. From the numerous works upon Baptism already written, we were somewhat of the opinion that nothing new could be presented; but we find ourselves mistaken. Bro. Woolsey has done essential service to the cause of truth, and we doubt not but this book will rank among the standard works on Baptism. The work contains 364 pages 18 mo. Price 62 1-2 cents. For sale by Robins & Folger.

We learn that the first edition is already nearly exhausted, and that a second is called for.

UNIVERSALISM AS IT IS.—A series of numbers has recently appeared in the New York Evangelist on the subject of Universalism, over the signature of "Enoch." By a late number of that paper, we learn, that they have been re-written, and the several statements of the unchristian and revolting tenets of this class of errorists, more abundantly illustrated from the writings of accredited authority, and are about to be published with the above designation. From the numbers we have read in the Evangelist, we should think the work might prove useful in guarding youthful minds against embracing the fatal error of Universalism.

HISTORY OF THE BAPTISTS.—We perceive by the last Christian Watchman, that proposals have been issued for publishing, by subscription, a general history of the Baptists in America, and other parts of the world, by Bro. Benedict, who is about to make a tour to the South for the purpose of collecting items of Baptist history. We trust that his noble efforts will be aided, and his labors duly appreciated and rewarded. We intend to insert the Prospectus in a future number of our paper.

THE BAPTIST CHRONICLE.—This is the title of a monthly periodical published at Columbus, Georgia, Rev. Joseph S. Baker, Editor. The work is devoted to Essays, both doctrinal and practical; Historical and Biographical Sketches; Articles on Ecclesiastical Polity; Cases of church Discipline; Comments on different passages of Scripture; occasional Reviews, &c. From the numbers which we have had an opportunity to examine, we should think the work would prove a valuable acquisition to the interests of the Baptist denomination, and to the cause of truth generally. An article from the Chronicle, "On Rumored Offences," will be found in another part of our paper to-day, which we would commend to the attention of our readers. The Chronicle is printed in pamphlet form—16 pages, 12 mo.—at \$1 per annum.

STANTON STREET CHURCH, N. Y.—By the last Baptist Advocate we learn that this church has purchased the house of worship formerly occupied by the Christians, corner of Broome and Norfolk sts. Upwards of three hundred of the members, together with Bro. Benedict the pastor, will colonize, and form a new Baptist church at this place.

ORDINATION.—Bro. Rufus F. Buel, was ordained at Hamilton, Madison Co. N. Y. Jan. 23, 1841. Sermon by Prof. Geo. W. Eaton, from Mark xvi. 15: "Go ye into all the world and preach the gospel to every creature." Bro Buel was a recent graduate of Andover Theological Seminary.

METHODISTS IN OHIO.—According to the Western Christian Advocate, the number of Methodists in Ohio is about 1,000,000, and about 1000 preachers, travelling and local. The population of this State by the recent census, is 1,515,695.

LITTLE BETHEL BAPTIST ASSOCIATION, Ky.—This association, which consisted of 14 churches, and 900 members, has had an increase by baptism during the last year, of two hundred members.

BAPTISM IN THE CHURCH OF ENGLAND.—A young lady was recently immersed at the Reading church, Eng. Rev. C. J. Goodhart, the vicar, officiated on the occasion.

DANBURY, Ct.—A friend writes us from Danbury, the cheering intelligence that a pleasing state of things at present exists in the Baptist church in this place, and that God is pouring out his Spirit in copious effusions, and stout-hearted and rebellious sinners are bowing the knee, and forsaking their evil ways, by turning unto the Lord. Backsliders have been reclaimed, Christians are praying that the good work may go on until all shall be brought to a saving acquaintance of the truth.

SUFFIELD.—By verbal information from Suffield, we learn, that the Lord is blessing the churches in that place. A deep feeling for the salvation of sinners is manifested, and numerous conversions have already occurred. May the Lord bless them an hundred fold.

MIDDLETOWN.—We learn that there are pleasing indications of a revival of religion in Bro. D. C. Haynes' church in this place.

COMMUNICATIONS.

For the Christian Secretary.

Examination of Candidates for Baptism.

MR. EDITOR:—Some time ago I was present at one of our small churches in the country, when three or four interesting young ladies related their Christian experience as candidates for baptism. The young persons I hope and trust had been truly born again, but the examination was conducted in so vague, and as it seemed to me improper a manner, that with me it detracted from the enjoyment of the scene not a little. The persons were examined almost wholly in the way of question and answer, and the questions were what the lawyers call "leading" questions, (i. e. a question which indicates in itself what kind of an answer is desired,) as—Did you then feel yourself a great sinner in the sight of God? When your burden left you, did Christ appear precious to you? Do you delight in the scriptures—love Christians, &c., beyond what you formerly did? I then determined to pen a few lines in the way of strictures, on this subject, and as I have reason to believe that the practice on which I would animadvert prevails to a considerable extent, I now send you a few suggestions.

In what way should the examination of a candidate for church-membership be conducted? To me it seems that the same method in the main should be pursued in this case, as human experience has shown to be best in other cases where testimony is to be examined for the discovery of truth. The same method in the main, for instance, as is pursued in our Courts of Law. There, as we know, a witness is first put to tell his story in his own way, with as little questioning as may be; after he has told his story the lawyers pro and con are allowed to ask questions, but are not I believe allowed to ask "leading" questions as above defined. So let a candidate in coming before the church, begin and tell in his own way and in his own words, the religious exercises of his mind from first to last, subject to as little interruption in the body of his narrative, in the way of question as may be (though some such interruption is frequently very necessary.) When his narration in chief is through, let the pastor and brethren question on all points which have been left obscure, and on all other points which they may think proper—let there be a thorough canvassing. Let the questions be perfectly plain, so that they cannot be misunderstood, but do not propose "leading" questions, thus as it were, telling an experience for the candidate. Instead of asking a candidate whether, when under conviction he viewed himself to be a great sinner in the sight of God, I would ask him, "If he had always considered himself a sinner against God;

"Sometimes it has been my unhappiness to hear a candidate prompted still more emphatically than the above, as—You then felt yourself to be a great sinner, did you? Christians then seemed exceeding dear to you, did they? &c.

whether when under conviction he had any different views on this subject from what he had always had, and if so, would ask what they were—or how his past life or his heart appeared to him when under conviction, &c. Instead of asking whether Christ seemed precious after his mind was relieved, I would ask if he had at that time any different views of Christ, or different feelings towards him from what he had been accustomed to have, and if so what they were.

I am aware that in hearing a candidate relate his Christian experience, our religious sympathies are often powerfully excited; we remember the wormwood and the gall, we call up in recollection the feelings of our own minds at that not-to-be-forgotten period, and we are almost instinctively led to ask, did you feel thus and so? or did you not feel thus and so? But for myself I hold to a remark made by a sister, the wife of an honored, deceased, and lamented minister, and who has herself been thirty years a member of one of our churches, that "if the root of the matter is there, (in the candidate) it will come out, though perhaps in a broken and inelegant manner." All of us who have any experience in the matter, know that many who come before our churches are children, and many, and probably most of our candidates, while relating, labor under some degree of perturbation and intimidation; now if under these circumstances questions are proposed to them pointing out very distinctly views and feelings which they may think they ought to possess, it will not be strange, if even with honest intentions, they should without due reflection or recollection answer yes. Assure your candidate by perfect kindness of manner, and as I said before, make all your questions as plain as possible, but do not tell any experience for him, by describing the sensations of the convicted and new born soul, and then asking him if he felt them. In some churches that I know of, candidates are not allowed to be present to hear the relations of others previous to their own, lest they should either intentionally or unintentionally catch something from those who have related before them; the practice is, I think, to say the least, not a bad one.

In what I have so far said, I have dwelt mostly upon the topic of oral examination of a candidate before the church; it was on this that I proposed to write. I hope no one, however, will suppose that I consider this the whole of an examination for church-membership; by no means—we must most undoubtedly ascertain, by suitable inquiries, whether the person in his daily walk and conversation brings forth fruits worthy of repentance. What I would advocate is, a thorough and impartial canvassing of every case, and that whether the person be high or low, rich or poor, talented and learned, or dull and ignorant.

MR. EDITOR, I have written more upon this subject than I intended, but it has long seemed to me to be one of much importance.

We as a denomination justly glory in the tenacity with which we cling to the sentiment, that the ordinances of Christ's church are for believers and them only—how careful ought we to be to carry out that sentiment in our own practice. The dishonor done to the cause of Christ, and the trouble made to his church by one unworthy member, is often very great. Personally to the unhappy individual who is received upon a false hope, how tremendous and awful are the consequences likely to be—he will, by the fact of the church considering his hope to be a good one, and receiving him on it, be very likely to be confirmed still more in his delusion, to go on with it through life, go down to the grave with a lie in his right hand, and finally not discover his mistake till he discovers it amidst the flames of hell! While, had the church by faithful examination discovered the falsity of his experience, and in faithfulness and plainness informed him of their convictions, he might have been put upon seeking and obtaining a better hope, and finally have shone as a star in the church above forever and ever.

PHILADELPHIA.

We have been permitted to make the following extract of a letter to a young gentleman in this city, dated

UPPER ALTON, Jan. 24, 1841.

"We are expecting Rev. Isaac Hinton to become the President of Shurtleff College, but when he will enter upon the duties of his appointed office is yet undecided, our Institution is in a prosperous condition. About sixty students are to commence the term, more expected. Several Theological students are pursuing their studies, connected with the Ministry. Rev. Dr. G. B. Perry is pastor of the Baptist Church in Lower Alton. He was publicly installed on the 27th of Dec. He is exceedingly popular among his church and people. He was formerly pastor of a Baptist Church in Philadelphia."

ERRATA.—In the poem published last week, two or three errors occurred which were overlooked in the proof sheet. In the second stanza, fourth line, read "Feign would their empire o'er," &c. 10th stanza, 5th line, "Where all was darkness," &c. 12th stanza, 7th line, "To save rebellious," &c. We would be much obliged to our correspondent "Justitia" if she would make her manuscripts as legible as possible. It is very difficult, sometimes, to make out some sentences which occur in her productions.

A biographical sketch of the late Elder John Lealand, will be found on the fourth page.

SELECTED SUMMARY.

From the Baptist Advocate.

FROM OUR WASHINGTON CORRESPONDENT.
U. S. REPRESENTATIVES HALL,
WASHINGTON, D. C. Jan. 28, 1841.

MR. EDITOR.—We had a glorious time of it last evening. The Washington City Temperance Society had a public meeting. There was quite a rally of the people on the occasion; and in the midst of the exercises, a deputation from a meeting of the Catholic Temperance Society, held at the same time but a short distance from us, arrived at the church where we were assembled, and tendered to us the cordial fellowship of their Society in the great work in which we were engaged, announcing at the same time that they had added that evening 51 names to their Society. The effect was animating indeed. Such a scene has not, I believe, been witnessed in this country before. It is truly a novel spectacle to behold Catholics and Protestants fraternizing thus in a great moral movement. As soon might we expect to see a co-operation between Jews and Samaritans. The two societies are hereafter to have Union Temperance meetings, and it is in contemplation to have them weekly.

The temperance cause will now be propelled ahead with steam-car velocity. The lion and the lamb have lain down together, and the temperance millennium has dawned. We trust that Balaam will soon be stripped of his bow!

In this connection I would remark, that in the meeting last evening, in the exercises of which it was my lot to participate, I took the opportunity of bringing into view that "stripped pig" concern at the capital—that selling of brandy, &c., under the name of wine—and got it referred to a committee to inquire into it and report as soon as may be. I likewise got the society to adopt a proposition to petition Congress to grant the citizens of this place the privilege of deciding, by their direct vote on the question, whether they would permit among them the traffic in spirituous liquors. This I conceive to be the true ground on which this much vexed question should be placed in every city and town, and not only this question, but various others such as theatres, &c. At the same meeting we obtained 33 names to the temperance pledge. On the whole I think it the most interesting temperance meeting I ever attended, and several others expressed the same opinion. I have given a prodigious impulse to the cause in this city. At the Catholic meeting last evening a temperance society was organized for Georgetown, 300 names having been obtained at a temperance meeting held there by the Catholic Temperance Society of this city a week ago last Sunday evening. At their meeting held in one of their churches here last Sunday evening, 50 names were obtained.

Thus you perceive that temperance is going ahead here at a great rate.

January 29.

There was a highly interesting Methodist missionary meeting on Tuesday evening. Addresses were made by Dr. Parker, the missionary to China, Mr. Kidder, missionary to Brazil, and Mr. Cookman, Chaplain to the U. S. Senate. It would seem that Brazil was open to the efforts of Protestant missionaries, and there is abundant necessity for these efforts, none, it seems to me, can doubt, when he is informed, that such is the state of superstition that in churches there are images of various saints, each of which has the care of some particular disease or ailment. Thus, if a person has the tooth-ache, he applies to the saint that has the care of that malady to cure him of it, and so on to the end. Wherein consists the difference between such a religion and heathenism?

I am requested to correct a statement or two contained in last list of officers of Columbian college, which I copied from their catalogue, and forwarded to you in a former letter. Dr. Hall is the present professor in Chemistry, and not Dr. Jones, who was professor last year. Dr. J. F. May is the professor of the principles and practice of surgery. Dr. Miller is professor of anatomy and physiology.

Mr. Clay commenced a speech on the pre-emption and distribution land bill yesterday and finished to-day. The Senate gallery was crowded yesterday before the session commenced. And notwithstanding it has been somewhat rainy to-day, the gallery has again been crowded, and even the ladies have not been deterred from attending.

PRIMITIVES.

From the N. Y. Jour. of Commerce, Feb. 9.

Very Late From the Sandwich Islands.

By way of Mazatlan, (Mexico,) we have received a file of the Polyesian, published at Honolulu, Sandwich Islands, to the 24th of October. The dates are nearly two months later than our previous advices. They inform us of the arrival of the American Exploring Expedition, with many particulars respecting its movements in the Pacific Ocean.

A friend of ours has received a letter from an officer of the Vincennes, dated Honolulu, Oct. 23. The writer says: "We are remaining out another year between this and the Cape of Good Hope; so do not look for us until May, 1842. The Lausanne will sail for New York in two weeks."

HONOLULU, Sept. 26.—The United States schooner Flying Fish, G. Sinclair, commander, arrived on Saturday last, 35 days from Fiji Islands, among which the Exploring Squadron have been cruising for the last three months. The remainder of the Squadron sailed four days before her for this place, and may be hourly expected. Capt. Sinclair informs us of the distressing intelligence of the murder of Lieut. J. A. Underwood, and Midshipman Wilkes Henry, a nephew of Capt. Wilkes, in a most treacherous manner, by the natives of Malolo, one of the Fiji group. These unfortunate officers having gone ashore with but a few men, were attacked and killed almost instantly, but not until they had shot four of their assailants, who were the very men that but a few minutes before, they had employed in tracking boats over the reef. The men with them were wounded, but escaped.

The Squadron's boats being near, immediately pulled in and commenced a well-directed fire upon the savages, under cover of which, Lieut. Allen landed and brought off the bodies which were entirely stripped. Had not the natives been fully occupied in carrying off their own dead, their bodies would have been taken away and devoured. This occurred on the 25th July. Capt. W. immediately made preparations for attacking their town and fort, which the savages considered impregnable. The seamen were landed and a fire opened upon it, but without much effect, until a rocket, or "Flying Spirit" as they called it, set fire to their town, and created great consternation. It was finally carried by assault. The natives fought well, and even stood a charge of bayonet, but was finally beaten at all points, seventy or more were killed, the fort and town burnt, their plantations destroyed, and the island laid waste. These islanders have always been noted for their ferocity, and treachery, and cannibalism, characteristics which it seems they fully retain.

H. B. M. surveying ship Sulphur, was lately at the Fiji. These islands are three hundred in number, mostly small; two as large as Hawaii. The Squadron spent three months in surveying them. Natives treacherous in the extreme, and the worst of cannibals. Came along side the vessels, devouring human flesh. Occasionally eat their own wives and children. Captured a chief, who is now on board the Vincennes, who seven years since, killed ten of the crew of an American vessel.

FIRE AT WILLIAMSPORT, MD.

WILLIAMSPORT, Feb. 5, 11 o'clock, A. M.

I have to inform you of the calamitous fire that raged in our village last night, and the progress of which is still not arrested. The fire broke out in the cabinet maker's shop belonging to Jeremiah Mead, Esq., opposite the post office. The heat was so intense that the buildings on the opposite side were soon enveloped in flames, among which was the Potomac Hotel, owned by Mr. Jacob T. Towson. Hundreds of citizens from Hagerstown, are here aiding in suppressing the flames.—*Balt. American.*

A Hint.—The editor of the Portland Transcript, published a poem, commencing with the following pathetic stanza:—

"When the cold storm howls around your door,
And you, by light of taper,
Sit cozily by the evening fire,
Enjoying the last paper;
Just think of him whose work thus helps
To wear away the winter,
And put this query to yourself,
Have I paid up the printer?"

Samuel Williams, Esq., formerly a distinguished banker in London, died in Boston early on Saturday morning. In 1834-35, no man was in the commercial world, filled so largely a space in the public eye, as he. Of late years he has been a more "walking shadow about town," but we doubt not that some able pen will do justice to his memory.

The Central bank in Hallowell, Me., was entered on Tuesday night last, and a number of locks broken. The robbers succeeded in forcing open the wooden door of the vault, and after an unsuccessful attempt to start the iron door, made good their retreat.

PAVEMENT WORK.—We learn from the Baltimore Clipper, that Mr. Matthew Collins, who keeps a wood yard, at Fell's Point, in Baltimore, invariably makes it a rule to lower the price of his wood 50 cents per cord, whenever a snow storm commences, in order that the poor may be served at reasonable prices during the inclement weather.

PATENT RAILROAD.—Mr. Stevenson, an ingenious mechanist, has invented an iron railroad, which is now being exhibited in the Rotunda of the Exchange in Baltimore, and attracts much attention. The chief recommendations of this railroad are said to consist in its durability and cheapness.

There is not, we are informed, in the gallant State of Delaware, a single distillery to be found. The lovers of antiquity can be gratified with a view of an old one on the banks of the Brandy wine.

IMPORTANT TO AGRICULTURALISTS.—We learn that a practical farmer of this country, who has paid great attention to the subject, has effected numerous experiments succeeded in discovering a perfect and complete remedy for the Hessian fly in wheat. The information we have from the gentleman himself, who is one of our best and most intelligent agriculturists. He has fully and completely tested the experiment for three years on land side by side, in the same fields and with complete success.

What is important in this matter is that the expense of the remedy is so trifling, as to be of no consideration to the farmer.—*Harrisburg Telegraph.*

AMERICAN INGENUITY.—The Nashville Whig thus describes a new Bucket making machine which is in operation in that city:—

The invention may be said to be one of the innumerable results of the discovery of steam power. Its operation is curious enough to one not thoroughly versed in the science of mechanics. The material used is principally red and white cedar. The whole process, from the rough block of sawing glowing; turning and finishing, is conducted by steam machinery. The manual force required to turn out five or six hundred buckets a month is only about four hands.

SUICIDE.—A man named Rufus Orcutt, was committed to the Bridewell, in Concord, N. H., on Thursday, charged with a murderous assault upon his wife. Soon after the Bridewell was seen to be on fire, and Orcutt was taken out, dreadfully burnt, but not dead. He lived till Sunday and then expired. The presumption was, that he had set fire to the building, as he had threatened to do so if confined within it. He was addicted to gross intemperance.—*Concord Ad.*

The death of Dr. Jacob Green, Professor of Chemistry of Jefferson Medical College, is announced in the Philadelphia papers.

NEW YORK AND VIRGINIA.—Resolutions have been reported to the Legislature of Kentucky, declaring that the refusal of Gov. Seward to deliver up the three men claimed by Virginia, is wholly wrong and unconstitutional, and if persisted in and sustained, will place the slaveholding states in imminent jeopardy, and authorize on their part the most vigorous and united efforts for self-preservation. If the doing of right places the South in an unenviable predicament, whose fault is it?

The past year has always been regarded with apprehension. It has always been supposed an era in which misfortunes would occur. Louis XV. watched the clock on the night of December 31, 1740, and when midnight passed, exclaimed with great joy, "There, it has passed."

There is a man living in Greenfield township, Gallia co. Ohio, by the name of James Rice, who was 118 years old on the 24th day of April last. He is said to be vigorous, and in good health, and has every appearance of living many years to come.

In the Legislature of Massachusetts, a second application for the commonwealth to pay for the Convent burnt in Charlestown by the mob, has been referred to a special committee.

A deaf mute, residing at Louisville, Ky., who had been taught to read and write at an Asylum, conceived the idea that he might regain his lost sense by perforating his ear. Having applied in vain for the operation to the surgeons, he resolutely undertook it himself, and actually succeeded in puncturing the drum of the ear, and was immediately enabled to distinguish sounds, and in a few hours to articulate words.

MARRIED.

At Simsbury, 24th ult., by the Rev. George B. Atwell, Mr. Henry W. Yale, of Wallingford, to Miss Charlotte A. Huntley, of Avon.

At Oxford, by Rev. Mr. Nichols, Mr. George C. Lum, of Derby, to Miss Jane Caroline Meigs, of Oxford; Mr. Milo Downs, of New Haven, to Miss Betsey Treat, of Oxford; Mr. Eliphalet Baldwin, of Derby, to Miss Margaret Chatfield, of Oxford; Mr. Simeon Patterson of Roxbury, to Miss Caroline Hendricks, of Oxford.

DIED.

In this city, on the 7th inst., Mrs. Harriet Terry, wife of Mr. Roderick Terry, aged 46.

At Farmington, on the 6th inst., Horace Cowles, Esq., aged 55.

At East Hartford, on the 25th ult., Jared C. Bailey, aged 26, formerly from Vermont.

At Chatham, on the 7th ult., Hannah Jane Sellow, aged 1 year and 4 months, daughter of Mr. Philip Sellow; on the 26th ult., Randolph Crutenden, aged 7 years, only son of Mr. George Crutenden.

At New Britain, on the 17th ult., Miss Christiana I. Russell, daughter of Emanuel Russell, Esq., aged 16.

Receipts for the week ending Feb. 10.

Aaron Kenney, 2 00; Mrs. Eliza Bacon, 2 00; J. Winship, 4 00; E. Simons, 2 00; Apollis Sweetland, 2 00; Lois Curtis, 1 75; Jason Clark, 2 00; J. Wing, Jr., 2 00; Stephen Cowles, 2 00; H. Hubbard, 2 00; Philo Curtis, 2 00; T. H. Benham, 2 00; Stephen Jacobs, 2 00; J. H. Palmer, 1 33; S. Yennens, 1 33.

CHARLES ROBINSON, ATTORNEY AND COUNSELLOR AT LAW, SOLICITOR IN CHANCERY, NOTARY PUBLIC.

COMMISSIONER FOR THE STATES OF NEW YORK AND MAINE.—ALSO AGENT FOR THE NORTH AMERICAN AND HUDSON INSURANCE COMPANIES OF NEW YORK.

Office, corner Chapel and State sts., New Haven.

JUST received, and for sale by ROBINS & FOLGER, The Almanac & Baptist Register for 1841.

Persons wishing to become subscribers to the Mothers' Journal for the current year, will please forward their names with the amount of their subscription, post paid, to R. & F. The numbers for this year will be delivered at their Store in Hartford.

Hartford, Feb. 1, 1841.

NOTICE is hereby given, that the Hon. Court of Probate for the District of Colchester, hath limited the term of six months for the creditors of the estate of Esther Phelps, late of Marlborough, within said district, deceased, to exhibit their claims, duly attested and proved, to the subscriber, Administrator on said estate, or be deemed a recovery. ALEX. PHIPPS, Administrator.

Dated at Colchester, January 15th, 1841.

BOARDERS can find good accommodations, with the pleasantest of buildings, a few rods northeast of the Railroad Depot. Apply at No. 3, Wells' street.

Hartford, Jan. 22, 1841.

Wake up! Wake up!!

As the political strife is now over as to who shall be our next President, we conclude the people will begin to inquire, where can we find the best bargains in Dry Goods? Thinking that we can aid those who make the inquiry, we would say, turn your attention to the stock of Dry Goods now opening at 263 Main street, where we pledge ourselves to give the greatest bargains to be found in this city, either at wholesale or retail. All we ask is, for people to wake up to their own interest, by giving our stock of Dry Goods an examination before purchasing. Our motto is, not to be undersold. Call and see, at No. 263 Main street. (Not exactly on the corner of Main & Morgan sts.) but one door south, the Goods will be sold at 50¢ less.

BARROWS, HASTINGS & CO.

Nov. 13, 1840.

Notice is hereby given that the Court of Probate for the district of Berlin, hath limited the term of six months for the creditors of the estate of Ransel Rose, late of Berlin, within said district, deceased, to exhibit their claims, duly attested and proved, to the subscriber, administrator on said estate, or be deemed a recovery. E. A. PARKER, Adm.

Dated at Berlin, Dec. 14, 1840.

POETRY.

For the Christian Secretary.

To a Tract.

BY S. DAVENPORT.

Go, messenger of truth,
Enter the halls of gayety and pleasure,
And tell the vain and thoughtless youth
The fickleness of every earthly treasure:
Tell him of never-changing joy,
Of everlasting happiness in heaven;
And win him from the world's alloy,
To share a Saviour's love, so freely given.
Go to the worldling's home,
Whose varying thoughts to earthly good are turning,
Bid him without delay to come
To Jesus, while life's flickering lamp is burning:
Tell him that gathered riches soon
May fly away upon their spreading pinions—
Direct him to a better home,
Worth more than monarch's crowns or wide dominions.
Go where the student toils,
Who o'er the works of ages past is boding;
And ne'er before his task recoils,
But trends ambition's path to glory tending:
Tell him of wisdom from above,
Whose peaceful ways lead up to joys eternal;
Bid him proclaim redeeming love,
And ere long gain a diadem eternal.
Go to the drunkard's cot,
And soothe the wife, cast down with bitter feeling,
And tell her still—despairing not—
To seek for aid at Heaven's kind altar kneeling.
The sinful, wayward man reclaim,
And raise him from his loathsome degradation;
Bid him believe on Jesus' name,
And shun, at last, a fearful condemnation.
Go, when the sailor goes,
Upon the billows of the stormy ocean,
Where oft the fierce wind rudely blows,
And drives the restless ship in wild commotion:
Approach the open-hearted tar,
And though at first he scorn thee with derision,
Yet turn his eye to Bethlehem's Star,
For guidance to the port of bliss elysian.
Go on, and land among
The heathen tribes, in darkest night enshrouded;
And, then, clothed in their native tongue,
Dispel the mists by which their minds are clouded:
Tell how the blessed Redeemer died,
And while such glad instruction thou art giving,
Bid them their idols cast aside,
And worship God, the only true and living.

MISCELLANEOUS.

From the Pittsfield Sun.

Death of the Rev. John Leland.

With heartfelt sorrow we record the death of one of the purest, the best, and most worthy of men—JOHN LELAND, of Cheshire—the patriot and divine, a distinguished advocate of civil and religious freedom.

The melancholy event occurred at North Adams, at the house of David Darling, Esq., on Thursday, January 14th, at half past 11 o'clock, P. M. The illness of Mr. Leland was brief. Six days prior to his death, he delivered an excellent discourse in that village, and when summoned by the grim messenger, was engaged in the work of his Heavenly Master, which had so long been his delight.

Mr. Leland was born at Grafton, in Worcester county, on the 14th of May, 1754, and at the time of his decease, was eighty-six years and eight months old. He was gathered to the grave in the ripeness of years, and after a long and useful life. The deceased removed into Cheshire in February, 1792, where, with the exception of 16 years passed in New Ashford, he has principally resided ever since. He commenced preaching in 1774. In 1775, he went to Virginia, where he remained for most of the time until 1790, when he returned to New England. He was married in 1776, September 30th, and his wife preceded him to the grave in 1837, October 5th, after living with him in marriage 61 years, and left more than 150 living descendants.

In November, 1801, Mr. Leland visited the seat of government, in behalf of the democrats of Cheshire, and presented to his warm and ardent friend, President Jefferson, the celebrated mammoth cheese.

Mr. Leland was a firm and decided patriot. Schooled in the Revolution, he partook in an uncommon degree of the spirit which actuated the men who pledged their all in the service of their country, and through whose more than Spartan energies, our independence was secured. His acquaintance with the history of the republic was full and ample, gained without the aid of books and no one was ever more ready and willing to impart his knowledge to others.

During his residence in Virginia, Mr. L. became intimately acquainted with the great exemplars of the democratic creed—Mr. Jefferson and Mr. Madison—with whom he corresponded while they lived, and it is this fact perhaps, which gave him such an unwavering faith in the capacity of man for self-government, and the extensive influence he possessed—an influence he exerted most beneficially, and which will hereafter be referred to by his friends with feelings of regard and veneration.

When the senior editor of this journal commenced the publication of the Sun, more than forty years since, no one rendered him more efficient aid than did Mr. Leland. Through his kind exertions, the circulation of the paper was increased, and his pen was always prompt to assist in the promotion and furtherance of the great and fundamental principles we have constantly and fearlessly aimed to maintain.

The friendship so long since begun was never for a moment impaired, and it has been a matter of satisfaction to us to know that the political course of the Sun, met with his constant approval. This fact will remain a gratifying reminiscence to us; and though we shall no longer have the benefit of the personal aid of the deceased, the bright example he has left will continue to cheer, and sustain, and to urge to zeal and activity in the glorious work in which we are enlisted.

The efforts of Mr. Leland as a divine have been great—were Herculean. No man, probably, ever labored more zealously in the holy call-

ing, and the sincerity of his religious faith, none who knew the individual would ever question. On the 17th of August, 1834, the number of persons he had baptized—as we learn by a work from his pen—amounted to 1,524, and many more were subsequently added to the list.

On the 14th of January, 1835, he wrote, "I have preached in 486 meeting houses, 37 court houses, several capitols, many academies and school houses, barns, tobacco houses and dwelling houses, and many hundred times on stages in the open air. Not the place, but the presence of Christ, and a right temper of mind, makes preaching solemnly, easy and profitable. My congregations have consisted of from five hearers to ten thousand."

"Since I began to preach in 1774, I have travelled distances which, together, would form a globe nearly sufficient to go round the terraqueous globe three times. The number of sermons which I have preached is not far from 8000. The number of Baptist ministers whom I have personally known is 963. Those of them whom I have heard preach, in number, make 303. Those who have died, (whose deaths I have heard of), amount to 300. The number that have visited me at my house is 207. The pamphlets which I have written, that have been published, are about 30."

We hope that an extended notice of the life and services of Mr. Leland will soon appear, from the pen of some person fully conversant with his history. The writings of the deceased, if collected, would form an interesting and instructive volume.

The funeral of Mr. Leland was attended on Sunday, at Cheshire, by a large number of mourning relatives and friends. It was a matter of regret to us that the storm should have prevented so many from this section from fulfilling their intention of uniting in the payment of the last office of kindness to one so much beloved, and whose departure is so deeply regretted.

Said the deceased, in the work to which we have alluded—"If my friends think best to rear a little monument over my body, 'Here lies the body of JOHN LELAND, who labored years to promote piety, and vindicate the civil and religious rights of all men,' is the sentence which I wish to be engraved upon it."

The wish will be complied with, but in the hearts of the democracy of this Republic—of the friends of civil and religious freedom—a monument, imperishable as time, is already reared to the memory of John Leland.

A friend of the Rev. Mr. Leland, since his death, has handed us the following lines, which were composed by Mr. L.'s wife, some time before her decease:

"He like his Master, was by some despised,
Like Him, by many others loved and prized;
But his shall be the everlasting crown,
Not whom the world, but Jesus Christ shall own."

* It is now (1841) 67 years.

From the Congressional Observer.

THE UNIVERSALIST SOCIETY IN HARTFORD.

Messrs. Editors.—A friend has placed in my hand the Observer of Jan. 16, which contains certain resolutions passed by the "First Independent Universalist Society" of Hartford. These resolutions pronounce those statements said to have been made by me, at New Haven, to be "unfounded in truth."

1. They pronounce to be untrue, that my pastoral connection ceased with the Universalist Society in Hartford, because my sermons were not sufficiently doctrinal. I have never made any statement of that kind in relation to Hartford. The Society would have been very unfair to have brought against my sermons that complaint, when my manuscripts declare, that there are among those sermons preached in Hartford, but few moral ones.

2. They pronounce the statement to be untrue, that the object of the Society was to put down all Christianity. I have brought no such charge against the Society.

It is nevertheless a fact, which the Society I presume at its next annual meeting will not deny, that from the commencement of its course as a Society, its leading men, the most active and liberal men, have been infidels. And whatever may be its present character, its earliest, firmest, best friends have been of this class. Nor is this the first time it has been told of it. Rev. J. Beebe, when pastor, spoke openly and boldly, in the pulpit and out, of that prominent feature of the Society; and it is well known, that his plainness on this subject, drove him from the Society.

And I know, that my warmest and best friends, while pastor of the Society, those most constant at meeting, women as well as men, avowed themselves to me to have no faith in the Bible. And whatever may be the opinion of the Clerk of the Society, now, in relation to the Bible, he will not deny that he has avowed his unbelief in its inspiration to me, while I resided in Hartford.

3. The resolutions pronounce the statement to be unfounded in truth, that young men who in 1832—36, attended that meeting, were in the habit of leaving beer rooms to attend meetings, and returning to them after service.

This statement I did make, and I know that it is true.

How does the Society of 1841 know what took place 8 or 9 years ago? Do its members mean to say that they have no knowledge of any such conduct? But is there no knowledge but that which this Universalist Society possesses? At most, they can only show their acknowledged ignorance against the positive knowledge of others. Do they mean to say that they do not believe the statement? Is there no truth save that which these men hold? Do they mean to say that no one has knowledge of this matter but myself? This is not true. Men of the strictest veracity in Hartford, not Universalists, have spoken to me of this very conduct. Do they mean to avow that no member of the Universalist Society knew anything of it? This is not true. My attention was turned to it by Mr. Elisha Harrington; and Mr. Wm. Collier will probably recollect a sharp debate, he once held with Mr. Harrington upon this subject.

I shall hold no newspaper controversy with Universalists or Universalist Societies. I have other and better business to attend to. The imposing form those resolutions assumed, seemed to demand a notice from me. M. HALE SMITH.

"CONDOLENCE."

These few extracts of a letter from Samuel Pierce to his wife while her little daughter was laying ill, may find some parents, whose hearts are prepared by the hand of affliction to appreciate them, and profit in their seclusions while engaged in their perusal.—Bap. Record.

DECEMBER 13, 1794.

My Dear Sarah,

"I am just brought on the wings of celestial mercy safe to my Sabbath's station. I am well; and my dear friends here seem healthy and happy; but I feel for you. I long to know how our dear Louisa's pulse beats; I fear still feverish. We must not, however, suffer ourselves to be infected with a mental fever on this account. Is she ill? It is right. Is she very ill?—dying? It still is right. Is she gone to join the heavenly chorists? It is all right notwithstanding our repinings—Repinings! no; we will not repine. It is best she should go. It is best for her. This we must allow. It is best for us. Do we expect it? O what poor, ungrateful, short-sighted worms are we! Let us submit, my Sarah, till we come to heaven; if we do not then see that it is best, let us then complain. But why do I attempt to console? Perhaps an indulgent Providence has ere now dissipated your fears; or, if that same kind Providence has removed our babe, you have consolation enough in him who suffered more than we; and more than enough to quiet all our passions; that astonishing consideration,—"God so loved the world, that he spared not his own Son." Did God cheerfully give the holy child Jesus for us? and shall we refuse our child to him! He gave his Son to suffer: he takes our children to enjoy: Yes to enjoy himself.

Yours, with the tenderest regard, S. P."

STORY FOR CHILDREN—THE FAMISHED LAMB.

Walking through my field on a winter's morning, I met with a lamb, as I thought, dead; but taking it up, I found it just alive; and the cruel mother had almost starved it to death. I put it into my bosom, and brought it to my house: there I rubbed its starved limbs, warmed it by the fire-side, and fed it with warm milk from the cow. Soon after the lamb revived: first it feared me; but afterwards it thoroughly loved me. As I mostly fed it with my own hand, so it followed me wherever I went, bleating after me, whenever I saw me, and was always happy when it could frisk around me, but never so pleased as when I would carry it in my arms. But you, dear children, have had more from your parents and friends than ever my lamb received from me: what ungrateful hearts must yours be, if you do not love your parents and friends ten times better than ever my lamb loved me. And let me now remind you of a still better story. Jesus is a shepherd, the shepherd of souls; and of him it is said, 'he carries the lambs in his bosom, and gently leads those that are with the young.' If you desire to love Jesus, I dare say your parents will let you read that blessed book, the Bible, though good children alone, wish for such a favor. There you will hear such things of the love of Christ to poor ruined sinners, as I hope will melt your eyes to tears, and your hearts to love."—Rowland Hill.

THE PHILADELPHIA LIBRARY.—This Library is the largest in the United States. It contains, including the Logonian Library, which is in the same building, kept by the same librarian, and open at the same time, fifty-two thousand volumes.

A true Christian had rather that Christ should take away his sin and leave his sorrow, than take away his sorrow and leave his sin.

Highly Important.

20 per cent. and more saved in buying Dry Goods. MARK DOWN 236 Main street, where can be had the greatest bargains ever known, in Pilot, Beaver, and Broadcloths, Satinets, and Cassimeres.

Also, may be found a full assortment of FOREIGN and DOMESTIC DRY GOODS, many of which are to be sold at cost, and less, for a few weeks. The cash is to be raised, and the goods are to be sold, rain or shine, at prices that will be perfectly satisfactory to the purchaser.

N. B. Here they are, cheaper than ever! Splendid blue-black silk, for dresses, at 50 cents; Monoceline de Laine Scarfs, for 25 cents; warranted Linen Handkerchiefs, for 20 cents; do. Cotton, at 6 cts.; Bleached Cotton, for 60; Unbleached, for 6 cents; Pilot Cloths, for \$1; Beaver do. for \$2; Broadcloths, worth \$4.12, for \$3; some for \$1.12; Cassimeres worth \$2, for \$1.25; a great variety of Satinets, all prices and cheap.

A lot of fine French Merinos will be sold to close them, at a price reduced about 50 per cent. Let all purchasers of Dry Goods, who wish to study their best interest, call and examine our stock.

A. F. ALPHESS.

opposite the North Baptist Church.

Dec. 25.

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A Card to the Ladies.

MISS C. PETTIBONE & CO.

RESPECTFULLY informs the Ladies that they have just received from New York a large and beautiful assortment of Millinery and Fancy Goods, of the latest importations; consisting, in part, of plain and figured Silk Velvets; rich plaid and embroidered Ribbons; changeable Silks, Gro de Lyons, Poi de Soi; Velours Ottoman, a new and splendid article for Bonnets; corded silks of a variety of styles; Honeycomb and Brussels Lace; black Lace for veils and trimmings; plain crimped Muslin Collars; net and silk Lace; French Collars; Scarfs; plain Cravats; black Velvet Ribbons; a large and beautiful assortment of silk Hats and Hoods, made from the latest patterns; super Florence and Leghorn Bonnets; plumes; French Flowers, &c. &c. Also the latest patterns for Cloaks, Dresses, & Caps.

READY-MADE CLOAKS.

Stores 235 and 248 Main street.

November 13, 1840.

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Sabbath School Libraries.

ROBINS & FOLGER, have received a supply of the publications of the New England Baptist Sabbath School Union, and of those published by the Massachusetts Sabbath School Society, which they sell at the same prices as they are furnished by the Agents of the Parent Societies in Boston to Sabbath Schools.

These Books, in addition to their large Miscellaneous Stock, they offer to such in this region as desire to replenish their Sabbath School Libraries.

N. B. None need subject themselves to the trouble and expense of a journey to Boston, or the expense of freight on the Books, when they can have them as above in as great variety, and as cheap as in Boston. June 12, 1840.

BOOKS.

THE subscribers, successors of Canfield & Robins and Gordon Robins Jun., offer for sale the following from among their stock of Theological works on as favorable terms as they can be obtained in any city in the Union.

Bibles: assorted from Quarto to 32 mo. in various bindings.

Calmet's, Brown's, Robinson's, Buck's and Malcom's Dictionaries of the Bible.

Cruden's, Battenworth's, and Brown's Concordance.

Home on the Critical Study of the Scriptures.

Do. on the Psalms.

Futler's Works.

Dwight's Theology.

John Bunyan's Works.

Paley's Works.

Clark's Discourses.

Burder's do. Sermons: Saurin's Sermons.

Wayland's do. Jay's do. Payson's do.

Jay's Lectures.

Jay's Exercises.

Jay's Prayers.

Jahn's Archaeology.

Hug's Introduction.

Storr and Platt do.

Lowth's Isaiah. Lowth's Hebrew Poetry.

McEwen on the Types.

Howe and Bates' Works.

Stewart on Romans and Hebrews.

McKnight on the Epistles.

Barney's Notes—Gospels, Acts, Romans, Corinthians and Isaiah.

Hodge on Romans.

Prideaux's Connections. Shuckford's do.

Newton on the Prophecies.

Knapp's Theology.

Dick's Works.

Robert Hall's Works.

Memoirs of Rev. Wm. Carey, Staughton, J. D. Boardman, G. T. Bebell, B. Allen, Payson, Heber, Mrs. Judson, Henry Martyn, Calvin, Luther, Mrs. Huntington, Swartz, Jacobs.

Mosheim's Church History. Milner's do. Jones' do.

Doddridge's Family Expositor.

Cottage Bibles.

Henry's and Scott's Expositions.

The Old and New Testaments, Historically and Chronologically arranged with notes, by Rev. G. Townsend.

Paragraph Bible by Coit and Nourse.

Wesley's Works.

Henry's Daily Commentary.

Plenary Inspiration of the Scriptures, by Rev. S. Noble.

Bickersteth's Works.

Evidences of Christianity, by Alexander, Paley, Jennings and Leslie.

Young man's Closet Companion.

God's Better Covenant.

Cases of Conscience.

Olshausen on the Genuineness of the New Testament.

Philosophy of Benevolence, by Church.

Hannah Moore's Practical Piety. Do. on Prayer.

Phillip's Guide.

Himney's Lectures.

Physical Theory of another Life.

Harvey on Moral Agency.

Corner Stone, Way to do good, and Young Christian, by Abbott.

Wilberforce's Practical View.

Brownlee's Lights and Shadows.

Judd's Review of Stuart.

Coggswell's Manual of Theology.

Means and Ends.

Simple Sketches, Student's Manual and Sabbath School Teacher, by J. A. Phelps.

Book of Common Prayer, various size and binding.

Select Family Sermons, by Bishop McIlvaine.

Campbell on the Four Gospels.

Tyndale's New Testament.

Life of Jeremy Taylor.

Holy Living and Dying, by do.

Child's Book of the Sabbath.

Dominion of Christ.

Symington on the Atonement.

Bonyan's Holy War.

Walk about Zion.

Saddard's British Pulpit.

Hill and Valley by Catharine Sinclair.

Drelincourt on Death.

Memoir of Rev. J. Vail.

Fragments by Dr. Spring.

Miller's Clerical Manual. Do. on the Christian Ministry.

Imitation of Christ, by Thos. a Kempis.

Greenfield's Greek Testament, &c. &c.

ROBINS & FOLGER.

COPARTNERSHIP.

TWEEDY & BARROWS having associated with them, H. HASTINGS, of the firm of H. Hastings & Co., are prepared to transact the Wholesale and retail Staple and Fancy DRY GOODS business on the most reasonable terms. We particularly invite all our old customers, together with as many new ones as wish to purchase Dry Goods in this city, to call at 263 Main street, where they will find the greatest variety of Staple and Fancy Dry Goods ever offered in this State, and we pledge ourselves to sell as low, either at Wholesale or retail, as any other Store whatever—there will be no mistake about it. Call and see. The business will be conducted under the name and firm of BARROWS, HASTINGS & CO.

J. M. BARROWS,

H. HASTINGS,

E. A. TWEEDY.

NEW GOODS.

BARROWS, HASTINGS & CO.

HAVE just received, and are this day opening, an extensive assortment of Staple and Fancy DRY GOODS, which have been purchased within the past two weeks at the very lowest prices, and will be sold at wholesale or retail at a very small advance from cost. At No. 263 Main street.

BROADCLOTHS & CASSIMERES.

A large stock just bought at less than the usual New York auction prices, comprising colors and quality quite too numerous to name in an advertisement. We ask the attention of those wishing to purchase;—we are determined to buy bargains only, and sell accordingly. Do not mistake the place, No. 263 Main street.

BEAVER CLOTHS.

Just opening, a large lot of Beaver Cloths, which are selling cheap at No. 263 Main street.

PRINTS! PRINTS!!

A new supply of French, English, and Domestic PRINTS, just opening, and will be sold at great bargains by the piece or yard.

NEEDLES! NEEDLES!!

500,000 Hemming's & Sons best drill eyed Needles, part of which are put up in gilt boxes, which are now offered at wholesale cheaper than can be found in this State.

BARROWS, HASTINGS & CO.

Nov. 13, 1840.

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NOTICE is hereby given, that the subscribers have been appointed by the Court of Probate for the district of Berlin, commissioners on the estate of Hooker Gilbert, late of Berlin, deceased, represented insolvent, and that six months from this date are allowed by said Court to the creditors to bring in and prove their claims against said estate; and that they will attend to the duties of their appointment, at the Probate office in said Berlin, on the last Saturdays of Jan. inst. and June next at 1 o'clock, P. M., on each of said days.

ASHBEL HOOKER, Com'r.

HENRY NASH, Com'r.

Dated at Berlin the 18th day of Jan. 1841.

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HARTFORD

Fire Insurance Company.

Office north side of State House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwelling Houses, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office, directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are Directors of the Company:

Eliphalet Terry,	Job Allen,
S. H. Huntington,	George Putnam,
H. Huntington, Jr.,	Janus S. Morgan,
Albert Day,	Ezra White, Jr.,
John D. Rust,	

ELIPHALET TERRY, Pres't.

JAMES G. BOLLES, Sec'y.

PROTECTION Insurance Company.

Office South side of State Street, twenty rods East of the State House, Hartford.

THIS Company was incorporated by the Legislature of Connecticut, with a Capital of One Hundred and Fifty Thousand Dollars, for the purpose of effecting Fire and Marine Insurance, and has the power of increasing its Capital to Half a Million of Dollars.

The Company will issue Policies on Fire or Marine Risks, on terms as favorable as other Offices.

Application may be made by letter from any part of the United States, where no Agency is established. The Office is open at all hours for the transaction of business.

THE DIRECTORS ARE,

Wm. W. Ellsworth,	George B. Bergh,
Henry Hudson,	Asahel Saunders,
Charles H. Northam,	Daniel W. Clark,
William K. Rogers,	Willis Thrall,
Edmund G. Howe,	Elbridge Cutler,
S. W. Goodridge,	Hezekiah King,
Hezekiah King,	Nathan C. Ely,
S. B. Grant,	John H. Preston,